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A  
CAVEAT

AGAINST

*Seditious Malecontents :*

OR, A

DISSWASIVE

From Encouraging or Fomenting  
POPULAR *Discontents* and *Disor-*  
*ders*, in the *Kingdom*. In a Serious  
and Earnest ADDRESS to the  
Subjects of *Great-Britain*.

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By a COUNTRY CLERGYMAN.

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*As Free, and not using your Liberty for a Cloke of Maliciousness, i. e. Abuse not your Liberties, into a Pretence for seditious Practices, but as the Servants of God : Honour all Men ; Give all Ranks of Men the Respect due to their Character : Love the Brotherhood ; your Christian Brethren : Fear God ; Honour the King, i. ~~Dist~~ ii. 16, 17.*

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L O N D O N :

Printed for REST FENNER, Bookseller, in  
*Mercery-Lane, Canterbury* : And Sold by  
S. BIRT, in *Ave-Mary-Lane, London*. 1734.

( Price Six-Pence. )

ТАМІАЭ А

Section: Malacodonts:

OR

DISADVANTAGE

From Encouraging or Fomenting

POPULAR DISSENTS AND DISOR-

BRITISH MUSEUM

and the ADDRESS to the



MAINTENANCE UNIT

[illegible]

И О Ф И О Л

Printed for R. & T. Parker, Booksellers, in  
St. Paul's Church-Yard, London: And Sold by  
Messrs. Lane, Cornhill: 1734.

(Price Six-Pence.)



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T O T H E  
R E A D E R.

**I**F what is here offer'd, were not judg'd of some Use and Importance, and worthy serious Consideration (*small as it is*) the World had not been troubled with it. The Arguments proposed to engage Men to a quiet and peaceable Behaviour towards their Governours (being chiefly founded on Facts and Experience) are such, that, notwithstanding the Height and Violence of Mens Passions and Prejudices, it is humbly hoped, it may do good, if it gain Attention.

The Writer is sensible, it is not for Clergy-men to concern themselves too much with Politicks. But the Reader will consider, that this is not delivered from the Pulpit, but the Press; and the Author does not think it at all unbecoming any Member of Society, let his peculiar Profession be what it will, to set before his Fellow-Subjects, what he judges absolutely necessary to secure the dearest and most valuable Interests of that Society; the Religion, and Liberties we at present enjoy.

*At least, it is hoped, it cannot be judged improper for a Clergyman, at such a Time as this, when so many are sowing Discord and Sedition, in every Corner of the Nation, to inculcate what is the Sense and Meaning of so many plain Passages of the Gospel, viz. That Subjects should carefully avoid every Thing that tends to disturb the Peace and Happiness of Civil Society: With which, nothing is more evidently inconsistent, than the Practices which so much abound among us; putting the worst Interpretation upon all the Actions of the Government that can be devised; misrepresenting and putting false Colours upon the best Things; inventing Lies and Slanders, and dispersing them up and down the Kingdom.*

*If what is here said, contribute any Thing towards preventing, or putting a Stop to these mischievous Doings in any, the Author has his End; and the Reader will not lose his Labour.*







A

# DISSWASIVE

*From Encouraging or Fomenting popular Discontents and Disorders, &c.*



IN all Governments, and under all Administrations, how well manag'd and order'd soever, *Errors* and *Oversights*, will sometimes be committed; *Offences* of one kind or other will be given or taken; *Causes* or *Pretences* of Complaint will arise to many Persons, in the best Conduct of Publick Affairs.

The Nature of Government, and the Terms on which all Men enter into Society, indispenfibly requires, that, in fuch Cafes as thefe, we fhould make all due Allowance for thofe Errors and Mifcarriages which can never be totally avoided; that we fhould not prefently impute that to Ignorance, Unfkillfulnefs, or wilful Male-Administration, which perhaps is entirely owing to Chance, or Providence, or the Wickednefs and Perverfenefs of others.

Much lefs fhould any *fuppofed* or *real* Slips and Miftakes in an Administration, be made ufe of to excite



excite any *Resentments* in the People, farther than is consistent with the publick Peace, or provoke them into any undutiful Returns for them.

This is a Point well worthy the Attention of all; who, amongst the mighty Noise at present made for the Publick Good, are really and truly concern'd for it. Some Things, no doubt, there have been, and still are amiss among us; as there always have been in the best and wisest Government the Sun ever saw. Those who look for *Perfection* in this World, may (as, I think, my Lord *Hallifax* somewhere expresses it) look, as the *Jews* have for their *Messias*, and must be uneasy Malecontents under every Administration. But, for the Main, we of this Nation, are certainly possessed of the greatest Share of *National Happiness*, of any People in the World; and seem to want nothing considerable, but to know our own Happiness. We have a PRINCE upon the Throne of the same Religion with ourselves; than whom, never Prince was more Indulgent to his People, or more tender of their Liberties. And those, who are chiefly employ'd in the *Service* of the Publick, are Men, who, in the whole Course of their Lives, and even in the worst and most dangerous Times, have been the known Patrons of Liberty, and the greatest Enemies to Arbitrary and Tyrannical Measures. Under this Administration, our lawful Liberties and Properties, are inviolably preserved; and have been so far from being invaded, or touch'd in the least Instance, that many good and excellent Laws have been lately made, for their farther Security and Preservation. The Church of England (a Church so excellent in it self, and so justly dear to the main Body of the Nation) has all possible Favour and Encouragement; and the Protestant Dissenters enjoy (and may they ever enjoy!) a just and reasonable

sonable Toleration. And, notwithstanding any Hardships, or Inconveniences, we at present Labour under, the Nation in general is in a very *Thriving and Prosperous Condition*.

The Truth is, we have little to wish for but the *Continuance* of our present Happiness; and an End to those Things which seem to bode ill to it. Our greatest Danger arises from the Factious and Seditious Designs of the well known Enemies of our Country and Religion; Popery, and the Pretender, and their Abettors. The People are indeed of late taught to make a Jest of *such* kind of Fears. But this does not shew the *Safety* of our Condition, but the *Danger* of it. If the Nation can be generally dispossessed of the Dread and Apprehension they have usually had of these formidable Enemies, they will have their End. Those who are continually watchful for our Ruin, will not fail to take the greatest Advantages against us, whilst we are sleeping in the Thoughts of our own Security.

However we may, at any Time, flatter *ourselves* or be deceiv'd by *others*, there is nothing more certain, than that our *Popish* Enemies are still continually at work to compass their Designs against us. To use the Words of an *Eminent Prelate*, (whose whole Life has been spent in Defence of the *Civil* and *Religious* Rights and Liberties of his Country, and to the universal Joy of all who wish well to them, is lately promoted to one of the *biggest* Dignities of his Profession;) \* our *Popish* Adversaries (as that truly great Man expresses it,) “ Unite their Hearts and Hands, and leave no  
“ Methods, whether of Deceit or Violence, unat-  
“ tempted for the Service of that Cause, which  
“ in all their lowest Fortune, they never suffer to

\* Dr. Benjamin Hoadley's Sermon, Nov. 5, 1715. p. 7.



“ be removed out of their Sight; they put on all  
 “ the Forms of Complaisance and Dissimulation,  
 “ of Civility and good Humour, even to Here-  
 “ ticks themselves, to inveigle them into their  
 “ own Ruin: They flatter, and swear, and pro-  
 “ mise every Thing that is good and kind to their  
 “ Fellow-Labourers, and at the same Time, enter  
 “ into all the Resolutions of Destruction and De-  
 “ solation, whenever the Opportunity of Power  
 “ shall come. — This is nothing but what they  
 “ fairly and publickly profess, if *Protestants* will  
 “ but open their Eyes and see it: It is their Reli-  
 “ gion; their Conscience: It is inculcated upon  
 “ them, as the great Condition of their Accep-  
 “ tance with God, that no good Nature of their  
 “ own, no Obligations from others, no Ties of  
 “ Oaths, and solemn Assurances, no Regard to  
 “ Truth, Justice, or Honour, are to restrain them  
 “ from any Thing, let it be of what sort soever,  
 “ that is for the Security, or Temporal Advance-  
 “ ment of their *Church*. — Every Weapon they  
 “ use is sanctified; every Instance of Fraud and  
 “ Perfidiousness, every Degree of Violence and Fu-  
 “ ry, is consecrated; it is not only *allowed*, but  
 “ first *recommended*, and afterwards *rewarded*.”

Is it any Wonder, that a Cause, promoted by  
*such* Persons, and *such* Methods as these, should  
 thrive and prosper among us? Or, can we ever  
 think ourselves out of Danger from such Enemies?

Our Danger, it must be confessed, is not so im-  
 minent and so threatening, now the *Protestant* Suc-  
 cession, in his *Majesty's* illustrious Family, has actu-  
 ally taken Place, as it was at the End of a *late*  
 Reign, when there were such open Endeavours, as  
 we'll as so many secret Intrigues, used by some of  
 our present *Incendaries*, to unsettle and defeat it.  
 But when we consider how very powerful the near  
 and



and natural Enemy of our Country and Religion is, on the other Side the Water, (for that is a Nation always to be considered as our Enemy, tho' it has sometimes an Interest in appearing our Friend) when we reflect how very formidable they are in the Field, and how cunning and skilful to manage the present Commotions and Disorders in *Europe*, to serve their own Purposes; when we farther consider our intestine Divisions, and how many secret and designing Adversaries we have within our own Bosom, who do as truly hate the present happy Establishment as ever; and whatever may be now pretended, will shew it as much when 'tis proper to lay aside their Mask. — When we consider all this, I say, it must appear that our Danger is still great enough to keep us constantly upon our Guard; especially, when we reflect also on the inexpressible Misery and Ruin we must necessarily be involv'd in, if, through our own Supineness and Neglect, our Enemies succeed in their Designs against us.

It will, questionless, be presently said by many, who are engag'd in the present factious and seditious Attempt to distress and disturb the Government, that they are as great Enemies to *Poper*y as any in the Nation; that their Intention is not by any Means to depose the KING, and set the Crown upon the Head of a *bigotted Popish Pretender*; or to over-turn or alter the establish'd Government. No: God forbid. Their only Endeavour is, to oblige his *Majesty* to dismiss his Ministry, with whom, for some political Reasons they are much displeased; and to procure another of a different Turn; and the Removal of these evil Counsellors, and Servants of State, &c. will give them Satisfaction.

Now, for my own Part, I always thought of this, as a Matter that did not fall under the Direc-

tion of *private* People. A good Man, and a true Lover of his Country, must readily joyn in the honest Declaration of \*Bishop Hoadley; when, speaking of the present Ministry, he says, "I think my self oblig'd to *like* them *better* than *worse*;" and, on the other Hand, to be always ready to "*rejoyce* to see *much better* in their Places," But sure it can never be thought reasonable, that if such a Ministry as this or that Sett of Men think *best*, cannot be obtained, every Thing must presently be unsettled, and the Nation thrown into the wildest Confusions.

But there is *another* Thing, which I chiefly intend to propose to the serious Consideration of such Malecontents among us, as *really mean* no more than they *say*; and do not intend to depose the King, set aside the *Protestant* Succession, or promote the Interest of a *Popish Pretender*: Such Persons should consider, that, whatever *good* Designs they may have; how well resolv'd soever they may be, *not* to contribute to the Destruction of the present *happy Settlement*; they may yet as effectually contribute to it, as if they never so much design'd it. They *mean* only a Change of Ministry and Measures; and resolv'd they are to retreat, when they discover *more* intended by those who are now fomenting and encouraging Heats and Discontents in the Nation. But they should consider, that it may not perhaps be in their Power to make a Stop; and if it be, their doing so may be to very little Purpose.

When once Men give Way to their unruly Passions, they are no longer Masters of their own Thoughts and Designs. They are apt to banish all Consideration of the Nature and Consequences of their Actions; and to be hurried on by an impetuous Course, till they advance by impercepti-

\* *Defence of the Enquiry*, p. 37.



ble Degrees to such a Pitch, that they know not how to go back. Either their Hopes of gaining some farther Security, or their Fear of falling into greater Danger, engage 'em in new Projects and Designs. They think when *this* Point is gain'd they have done; but *new* Necessities arise, and carry them on they know not whether. So true is the Observation of Solomon, \* *The beginning of Strife is, as when one letteth out Water; it rages and swells more and more, till it makes an Inundation and overflows a Country.* And the Advice he gives upon it, is very wise and prudent, *Therefore leave off Contention (Publick Contention) before it be meddled with.*

But, allow Men should *restrain* or *withdraw* themselves, when they find the dangerous Tendency of the seditious Courses they have been engag'd in, it may not *then* be in their Power to prevent the sad Effects of them. When, by the Encouragement they have given to the disloyal Reflections, and seditious Attempts of *Incendaries*, the good Opinion and Hearts of their Fellow-Subjects are alienated from his Majesty; the Minds of the People are generally inflam'd; the Credit of the Government weaken'd, and the very Person of the King made odious or contemptible, can they *prevent* the Mischief that must naturally follow? Whatever their *after* Conduct be, they have probably raised a Spirit of Discord which they will not be able to lay; and the Event which they did *not* intend, may in the mean Time be brought about by the Enemies of the Government, who are always ready to strike in with any Party in opposing and distressing it; and so it will not be in their Power to stop their Progress where they intended,

\* *Prov. 17. 14.*



tho' they are sensible of the Danger that attends it. When the *Flames* of Sedition are begun among a People, it cannot be expected that the *best designing* Men among them, should have *Art* or *Strength* sufficient to stop their Course, or extinguish them, so that they shall not go beyond the Limits that they assign them. When, by the Violence of publick Feuds and Animosities, the Fences of the Government are broken down, and a Deluge of Disorder and Confusion is let in upon it, *who* can prescribe Rules to the impetuous Torrent, and say, *Hitherto shalt thou go, and no farther*. We may as well attempt to compose the Uproar and Rage of the *Sea*, as to *still the Madness of the People*; and as soon bridle the *Whirlwind*, and manage a *Tempest*, as govern the Passions of a Head-strong, turbulent Multitude, violently disaffected to their Governors.

This is not Matter of mere Speculation, but is evident from all the Histories of this Nature, particularly, from that of our own *Civil Wars* in the last Century; which have still left us such Monuments of Desolation, as are enough to deter every *Englishman* from the least Approaches towards them. No one can read the History of that sad Time, but must see that Multitudes of Men who were very active in those Troubles, and by the *same* Means that are now us'd, propagated publick Heart-burnings and Discontents, were over reach'd and push'd on by crafty and designing Men, (who manag'd the Heats and Passions of the People,) to bring about Ends they utterly detested. They could not be persuaded, till it was too late, that Men, who had the *Good of their Country*, and the *Liberties of the People* so much in their *Mouths*, could have that desperate Wickedness in their *Hearts*, as to over-turn Foundations; to murder their *King*;

to destroy the whole *Civil Government* (the most excellent Form of Government on the Earth) and utterly dissolve the Frame of the *best Church* and *Religion* in the World. This was not a Business to be done all at once, or only by the worst of Men: Many very well-disposed Persons were engaged in it, who were driven on beyond their *first* Thoughts and Counsels; and though they detested the Event, yet they suffer'd Things to go on, till the artful and seditious Leaders got into their Hands too great a Power to be controuled, or hindred in executing their Designs.

But it will be said, must we then, at all Times, sit down contented under an incroaching *Tyranny*, for fear of being involved in *popular* Confusions, and not oppose, or complain of, the most *arbitrary* and *destructive* Measures of the worst of Governments, lest we be carried *beyond* what is just and reasonable, by wicked and designing Men?

The true Answer to this is, that as nothing but the utmost Necessity can possibly justify *any* such Attempts, in Subjects against their Governors; so, no doubt, it is *lawful* to withstand the *arbitrary* Attempts of Princes upon the Liberties of their People; and *possible* to stop there, without proceeding to any unjustifiable Excesses; as was done at the late glorious *Revolution*. But then the Subjects must be sure to set out *right at first*: There must be apparent, and considerable Breaches in the Constitution, great and certain Attempts on their Liberties, before they can have any Pretence to withstand and oppose their Governors in any Degree; and then they had need be careful, so to watch over their Passions, as to do only what is justifiable, and within the Bounds of Duty.

The *Management*, and the *Conclusion* of our late *Civil War*, is ever, by all good Men, to be condemned



demned and detested ; but those who engag'd in it, laid hold of Umbrage and Occasion from *Strains of Prerogative* ; Money levied without *Enaction of Parliament* ; Persons grievously punished and imprisoned, without legal Cause or Remedy ; and some other Things that had but an ill Aspect on the *Established Religion*, and *Liberties* of the People ; and this occasion'd unhappy *Disgusts* and *Misunderstandings* between the *King* and his *Parliament*. But now the present seditious Opposition is made against a *Prince*, making the *Laws* of the Land, in every Instance, the *only* Rule of his Government ; zealously supporting the *Established Church*, and the *Protestant Religion*, and not invading the least Right of the lowest of his Subjects ; against a *Prince*, when in perfect *Harmony* with his *Nobles* and *People*, in *Parliament* ; in happy *Agreement* with the whole *Representative* of the Kingdom.

And yet, tho' there be none of the *Occasions*, none of the *Pretences* that were *then* set up ; whoever carefully reads and considers the Things that usher'd in the *great Rebellion*, will find such a Resemblance between *them* and some later Transactions, as must make him horribly afraid of the Consequences of them. They had their Sett of *weekly libellous Papers and Pamphlets*, employ'd in vilifying the *King*, and misrepresenting his Actions and Designs. There were great Numbers of furious Party-Men, and vehement Agitators, who endeavour'd, with the most indefatigable Zeal, and the most assiduous Malice, to render their *Sovereign* despicable, and his *Government* hateful, to the People : When all they could reasonably desire of his *Majesty* was obtain'd ; when he had made such Concessions as were contrary to his *own* Honour ; and indeed, too great for the Interest of his *People*,



ple, they yet proceeded to publish angry and seditious *Remonstrances* against him ; incessantly working up the Passions of the People, by virulent Reproaches, and detestable Insinuations : Afterwards came on *Riots*, and *Tumults*, and *Insurrections* ; and Matters of the greatest Importance, depending in *Parliament*, were determin'd, not by *Law* and *Reason*, and the free and unprejudiced Sentiments of the *Legislature*, but by *Clamour*, *Noise*, and *Threatnings*, and the like unprecedented, and unjustifiable Methods. Then were *Armies* raised, and the three Kingdoms involved in a dreadful War ; wherein were lost above 200,000 Lives, the bravest Blood of the Country spilt like Water on the Ground ; the *Clergy* of all Degrees, and the worthiest *Families* stript, plunder'd, and undone ; and, in Conclusion, the *King* himself murder'd in a most barbarous and savage Manner ; the ancient Fences made for the Security of the Lives, Liberties, and Properties of their Fellow-Subjects destroy'd ; and a most execrable and insupportable Tyranny erected in the Place of our ancient, excellent, legal Government. These were then thy PATRIOTS, O England !

Whether the greater Part of those among us, who now, under that *Character*, are so zealously engaged in opposing the *Ministry*, inveighing against the *Court*, and in cherishing Feuds and intestine Disorders, intend to *pluck up*, and *pull down*, and *destroy*, and mean altogether *Root and Branch*, (as the Language of those Times was) I will not pretend to determine. It is however no Uncharitableness to *believe*, that *some* of the leading Men among them do excite these popular Jealousies and Discontents, with a fix'd Design to drive all on to Uproar and Rebellion ; that they aim at the very Subversion of this Government ;  
and

and will stick at nothing to come at their grand Design: And we may reasonably *fear*, that too many *others*, tho' they are not already determin'd *how far* they will go; and perhaps are resolved against going *so far*, may be led on from one mischievous Design to another, till they come at last to act to the utmost *Extent* of *their Power*, tho' never so *contrary* to their first Purposes and Intentions.

What is to be expected from this Kind of Men in general, we may reasonably conclude, when we reflect who is at the Head of their Counsels and Designs; a Person, whose Consciousness of Guilt drove him Abroad in the actual Service of the *Pretender*; and who, probably, return'd only to do him greater Service at *Home*; and what Sort of Persons the Party is chiefly composed of, — *Papists*, *Jacobites*, old *Tories*, *Republicans*, *Liber-tines* of every Sort; all combined against those, who are precisely for the present happy Establishment. Some among them can scarce bear the Name of a KING, and fear not to recommend their *Republican* Schemes and Principles in printed Pamphlets, and private Conversation. The KING's *Negative Voice* is represented as a great Grievance by others; tho' every one sees, that without such a Power in the Crown, the *Monarchy* is at an End, and the *King of Great Britain* reduced to a *Doge of Venice*. To many, if not all among them, the BISHOPS Seats in *Parliament*, are become a great Offence; tho' 'tis not forgot, that the very *first* Innovation in the *Parliament* of 1641. was to exclude the *Bishops* as an *useless and dangerous Part of the Upper House*; and that not long after, *all the other Lords* were voted as *useless and dangerous* as the Bishops themselves. We have had an open Attempt made for establishing a *Military Government* among



among us, by making the *Officers* of the Army *Independent* of the Crown, and Accountable to themselves; and yet it was such a kind of *Regimen* (an Army depending on the People alone) that brought the *King* from the *Throne* to the *Scaffold*, and *over-turn'd* the whole *Constitution*. The Act against *Riots and Tumults*, has been represented as greatly dangerous to the *Peoples Liberties*; for no other apparent Reason, but because it is so necessary to the *Publick Peace*, and restrains so many from those Excesses and Disorders, to which they are continually excited. Nor can their Endeavours to *disband the Forces*, necessary to secure the Publick, proceed from any Thing but an eager Desire that their *seditious and rebellious Attempts* may have a *better Chance for Success*, and to leave the Nation naked and exposed to its *foreign and domestick Enemies*. What can be the Reason of such extraordinary Zeal for *Triennial*, and even *annual Parliaments*, but merely because they see the Tempers of Mens Minds are such, that it is the likeliest Way to keep up continual Feuds, Animosities, and Distractions in the Kingdom?

These, and many other Things of the like Tendency (proposed, debated, and insisted on, some *in* and others *out* of the House) evidently shew, that whatever such Men speciously give out, their chief Aim is, under one Pretence or other, to lop off the most essential Branches of our excellent Constitution; to make such dangerous *Changes* and *Alterations* in our Government, as may suit with their factious and seditious Designs to disturb the Peace and Happiness of the Nation; or will deprive it of the necessary Means of its Security and Preservation.

The Pretence indeed is, that such *Alterations* as these, are necessary to guard and secure the *Liberties* of the People against the *Arbitrary* Designs and Attempts of their Governours; but, as we have no Reason to believe there are any such *Designs* at present, and are sure there have been no such *Attempts*; so, the best Security we can at any Time have against them, is, a faithful and dutiful Obedience to the *King*, under the Sanction and Direction of the Law, and an unalterable steady Adherence to our excellent Constitution. If we keep the Laws, the Laws will keep us. Other Methods will probably only bring us under the Oppression of our Fellow Subjects, through an extravagant Fear of Oppression from our lawful Governours. *Grumbletonians in the Stirrop*, (the *Proverb* says,) generally prove *Tyrants in the Saddle*. None more like to rob the People of their *Liberty* and *Property*, than those who aim at robbing their *Prince* of his just *Power* and *Authority*. Such Men may cajole the foolish Multitude with the alluring Promise of *more Liberty*; but when they have set themselves up, it commonly appears that the poor People have only exchanged a good *King*, for a great many *Tyrants*.

The present seditious Movers of the Opposition to the KING, seem very full of the Spirit of *Innovation*, and great Things are promised from their intended *Amendments*. But there is no sort of need of them. The Constitution of our Government is already the *best* in the World: It is a Constitution whereby the Rights and Prerogatives of the *Crown*, and the Liberties and Properties of the *People* are with equal Care preserved; wherein the Sovereign has all the Power that



that can be to do Good, and none to do Hurt. And we learn from the Experience of *all* Ages, and especially from our *own*, in the Age before us, that it is no small Part of Prudence to *know when we are well*; that 'tis dangerous needlessly to affect great *Changes* and *Innovations*; that the great Design of those, who are continually putting Men on *such* Projects, is not to serve the *Publick*, but only that they may find good fishing for *themselves* in the troubled Waters; and because they hope, if they can but influence the ignorant and easily misguided Multitude, to assist them in pulling down the *Present* Frame, they shall afterwards be able to set *another* up, more advantageous and beneficial to themselves.

The Persons chiefly concerned in opposing the publick Measures, do indeed loudly disclaim all such *selfish* Views; and the better to recommend themselves, and their Designs to the People, put on the Appearance of the *most* disinterested; nay, of the *only* disinterested Friends to their Country. But what is more common than for Men to take *Publick Good*, or (as the fashionable Phrase is) *Country Interest*, for their *Motto*, when, in Reality, they are only pursuing their *own*. It is justly observed by my Lord *Hallifax*, that “ Some Men knock loud only to be let in; the “ *Bustle* they make is animated by their private “ Interest.” There is an outward *Blaze* for their Country's Good; but the true *lasting Fire*, like that of the *Vestals*, which never went out, is an Eagerness to get something for themselves. Such Men hate to see others have the Honour and the Profits of serving their *Prince* and *Country*, and would fain possess themselves of them; and this puts them upon Endeavours to defeat the *best* De-

signs for the Good of the Community, equally with the *worst*; they had rather such good Service as others do, should not be done at all, than that they, and not themselves, should have the doing of it. And this I think evidently shews, they have more *Self-love* than they have of Love to their *Country*.

It is a good Observation of Bishop Burnet's, concerning the Conduct of some, in the first Part of the late *Queen's* Reign. \* "A general *Self-denying Bill* (says he) was offered in the *House of Commons*, by those *very Men*, who, in the *first Session* of Parliament, *when they hoped for Places themselves*, had *opposed* the Motion *for such a Bill* with great Indignation. Now *the Scene* was a little *altered*. They saw they *were not like to be Favourites*, and so they *pretended to be Patriots*."

That this is the Case of many of those, who have of late assumed to themselves the *singular* Merit of being perfectly *disinterested* Friends to their *Country*, can admit of no Dispute. The Bulk of the Party, is, indeed, made up of your old *Divine-Hereditary-Right-Absolute-Passive Obedience and Non-Resistance-Men*: Sworn Enemies to the *Revolution, Protestant Succession, Union, and Toleration*. But to these are added, a great Number of other Men, who have fail'd in their Views and Expectations, and have met with Neglects or Repulses of one kind or other. Their *Patriotism* may be trac'd in a direct Line, to its original Fountain; — a Slight, a Neglect, or Disobligation from Court, or Courtiers; — a Place refused, or taken away, or some other such *venal* Motive. These are now thy *Patriots*, O Great-Britain!

\* *History of his own Time*, Vol. II.



It is not necessary, that a Man truly concern'd for the Good of his Country, should be altogether *indifferent* about such Things; and it may, in many Cases, be reasonable and proper enough for him to desire to share in the Profits and Honours attending the publick Service. But this is most certain, that a *Patriot* indeed will never "measure his Obligations to Duty, Obedience, "and Gratitude to his Governors, by any *private* Consideration, distinct from the *common* "Good." If the great Ends of Government are obtain'd, by a just and righteous Administration, a true *Patriot* will "rejoyce with the "same Sincerity and Zeal, for the inestimable "Blessing of *publick* Happiness and Security, "in which *all* partake, whether *he* tastes of its "Beneficence or not, any otherwise than as he "is a Member of the *whole*; and whether the "Influences of it extend to his *particular* "Concerns or not, any otherwise than as "they are included in the Publick.\*" The Pretence of Zeal for the *Publick Good*, as it is generally made by *all* Parties in their Turns; so it is too often a mere *Flourish*, without any Meaning at all, but to serve their *own* Interests. But the Case is sometimes worse than this; the Cry of *Publick Good* is often made only as an Introduction to the most *mischievous Designs*; and to cover Practices quite *contrary* to the Good of the Publick. There are but few, who dare to oppose a settled Government with a bare Face, and an open Discovery of their pernicious Designs. The more *common*, as well as more *dangerous* Way is, to endeavour to undermine it by secret and conceal'd Arts; and by covering their

*real*

\* See Dr. Hoadley's Ser. Nov. 5, p. ult.

*real Purposes with specious and plausible Pretences.* Many have, in all Ages, made mighty Pretences of Zeal for their *Country*, when they meant nothing but the utmost Confusion. Of the many Instances of this to be met with in ancient and modern History, I shall only mention one among ourselves. Our late immortal King *William*, not only at first saved the *Religion* and *Liberties* of the Nation, (when just upon the Point of being swallow'd up by *Popery* and *Arbitrary Power*) but made it the great Business of his *whole Reign*, to preserve and defend them; and yet against HIM was a Party avowedly form'd, under the present wonderful good Name of the *Country-Party*. These were a Sett of Men, consisting either of profess'd or secret Enemies, or ambitious Friends, whose Thirst of Place and Power ran them into Measures of straitning the Government, pinioning the Hands, shortning the Funds, baffling the Arms, and defeating the Designs of that good and excellent Prince. Some of these Men had been the servile Tools of a Court, and the Instruments of the most tyrannical Measures in former Reigns: And yet afterwards, under the Name of *Patriots*, were constantly quarrelling with the most legal Administration, and opposing every Thing that was for the Security of the Government; and all, in Hopes of restoring the *abdicated Tyranny*. Others were Persons who did not gain all they expected by the *Revolution*; and yet did not intend a Change of *Masters*, and the Restoration of King *James*; their only Aim was to *force* themselves into Posts of Honour and Advantage. But tho' *this* was all they design'd; yet, by their violent Discontents,



tents, and most turbulent Behaviour; by their calumniating and misrepresenting the *King* and his *Friends*, with all the Arts that the most ingenious Malice could suggest; and, by inveighing, in such a licentious Manner, against the Administration, as no Government before did, and none but the Present would ever endure, (by such Ways as these) they so distress'd the Measures of that *Glorious King*; so clogg'd the Wheels of his Government; so disheartned his Majesty's Friends and Allies; and encouraged his Enemies, and produced such a factious and seditious Disposition in the People, that the Nation was brought again to the very Brink of Ruin and Destruction.

There is nothing more obvious to a Man, who has taken any Notice of the State of publick Affairs, than, that ever since the happy *Revolution*, those that most desired to *destroy* the Liberties of the Nation, have set themselves up as the great *Patrons* of Liberty; and under that specious Pretence, have opposed every Thing that has been proposed for the Support of the Government. No sooner were their Schemes of arbitrary Power over-turn'd, and a new Government settled, which they did not like, but they, in order to destroy it, set themselves against every Thing that was necessary for its Defence, under the Colour of Liberty; that is, they desired to have their *own* Hands as *loose* as possible, to hurt it; and the Hands of the *Government* as much *tied up* as possible, that it should not be able either to hurt them, or to defend itself. This is the true Meaning of the present Clamours against the *Forces* established by Parliament, the *Riot Act*, &c. and, indeed,  
 almost

almost *all* the Measures of the Ministry: And they cannot but be allow'd to be very *wise in their Generation*, and to judge right for the Service of their Cause; because if they could have carried these and the like Points, to their Mind, they might then be more free in carrying on their Designs against us, and with less Danger put them in Execution. For these Reasons, all the real Enemies of the Government will ever make loud Clamours, when any Thing is proposed, or done for its Security. But 'tis much better they should clamour against us for defending ourselves, than that they should first laugh at us, as Fools for neglecting our Defence; and then be able more easily to undo us.

It is said, and said very justly, that the best Way to serve and secure the Government, is for those in Power to do *popular* Things, and by that to procure the Love of the People: And whoever impartially considers the State of Things among us, must be convinced, that this Government has done so, as far as it has been able. Our Church and Religion have been preserved; our Civil Rights and Liberties have been secured: Justice has been equally administered to all Sorts of People. All new Laws, that can promise Ease or Advantage to the Subjects, we have had the Pleasure and the Satisfaction to see Enacted; and the Abuses of old ones corrected and amended. We have lived in Peace at Home, while many other Countries have suffer'd, and are now suffering, all the Miseries of War. Ought not these to be esteemed *popular* Things? And if some other Things which might have been for the Good of the People, have not been done, it is the Fault  
of



of those that complain most, and not of the Government.

The great Engine the Enemies of the Government now work with, is to persuade the People, that our Governors have a *different* Interest from *them*. But it is a false Notion, and the most unhappy one that a Nation can easily fall into, that the Interest of the *People* is one thing, and that of the *Prince* another; as if these were like the two Ends of a *Balance*; and therefore as one *rises*, the other must be *depress'd*: Whereas, indeed, there cannot be *two*, but only *one* Interest between them. The Welfare of the *Head* is the Advantage of the *whole* Body; and if the lower Parts of the Body suffer, the more noble are affected by it. When Subjects refuse what is due to their Governors; when they deny them that Reverence, Subjection, and ready Assistance they have a Right to, the Consequence is, that they must want that Protection, Benefit, Assistance, and Happiness, which they might otherwise have had from them. To make a *Prince* odious, weak, and contemptible, is not an Injury to *him* only; but to the *People*; because, by this Means, the less Effect and Influence he must needs have towards promoting the great Ends and Advantages of Government. When the People maintain and support the Honour and Interest of their King, in a just and legal Administration, they, at the same Time, maintain and support their *own*. Their Duty well paid to their Prince redounds to the common Advantage of Prince and People. It is both an ancient and modern Observation, That where-ever Government has been most honour'd, and the People kept in due Obedience

to it, there have always been the best Spirits, the best People, the most Plenty, the most distinguishing Performances, and, in all Respects, the greatest Degree of national Prosperity. As 'tis necessary to the publick Happiness, that the Prince, on one hand, should *study to preserve those committed to his Charge in Wealth, Peace, and Godliness*; and rule according to the *known Laws* of the Land: So 'tis equally necessary, on the other, that Subjects be dutiful and obedient to their Princes; that they be patient of Government; and that they duly reverence and readily assist them, according to those Laws. Without such a *mutual Discharge* of their respective Duties, neither *Prince* nor *People* can ever be happy. Whoever therefore injures the *Prince*, at the same time injures the *People*; and they that are Enemies to *Him*, are Enemies to their *Country*. And hence it is, that among ourselves, the *known, open Enemies* of the KING, and those pretended *Lovers of their Country*, who set themselves up against the Interest of the KING, do, for the most Part, very readily concur in the *same Actions*, and pursue the *same Projects and Designs*: They *both* tend to the same publick Mischief; and, like Lines, from the *different Parts* of the Circumference, *meet in the Centre*. They may look different Ways; but, as the Scripture speaks, *by their Fruits you may know them*. The *former* deny his Majesty's Right, and traiterously endeavour to place a Popish Pretender in his Throne; the *latter* pretend, they desire the present Government may be supported and preserved; and yet not only refuse to concur in any Measures necessary for its Support, but are continually busied in spreading  
seditious



sedition Reports, and in propagating the Belief of imaginary and fantastick Dangers, to the Diminution of the King's Honour, and the weakening his Government. Now is not *such* a Conduct as evidently stain'd with *Treason*, as the *other*? Does it not plainly tend to the very Destruction of his Majesty's Person and Government? For is it not easy to see, that a Prince made *odious* and *contemptible*, will soon be removed from his Throne, when it is in the Power of the Malecontents to bring about such a fatal Revolution? So contrary to all Sense, Reason, and good Policy, is the Doctrine zealously propagated by *modern Patriots*, that all who wish well to their KING, must of Necessity be Enemies to their COUNTRY.

The Interest of a *Prince* and his *People*, may indeed be separated; but this can never be done, till they so perversely order one or other of their respective Interests, as to make them inconsistent with those of the *Publick*. If the Prince becomes a *Tyrant*, instead of a *legal* Governor, and sets himself to *destroy* those Liberties, which it is the great End of all Government to *preserve*; the Interest of *Prince* and *People*, it must be confess'd, are widely different. When the Distinction of a *Court* and *Country* Interest first came up among us, there was too much Reason for it. King *Charles* the Second (in whose Reign it began) was really a *Papist*; a Pensioner to *France*; and no Friend to Liberty, either Civil or Religious, any farther than was absolutely necessary to make himself easy; and he had a corrupt Sett of Ministers about him, who promoted his *own* and his *dearest Brother's* (the Duke of *York's*) Designs of entailing

*Popery and Slavery on the Nation. It was a glorious Thing, by all legal Methods, to oppose such a Court, and such Designs; or to be of the Country-Party; for that then signified only the being true Friends to our Constitution in Church and State; Enemies to Popery, and to a Popish Successor, &c. But what is this to the Persons, who at present assume this Denomination? They have taken up the Name, but quite dropt the Thing signified by it. Their Opposition is made against those very Things, which the other contended for; and they contend for, what the other opposed; and yet must by all Means be the Country-Party. We have a Protestant Prince upon the Throne, who has ever shewn himself not only careful, but even jealous for the Liberties of his People. Liberty, both Civil and Religious, is preserved in its full Vigour, without the least Violation. And our excellent Constitution in Church and State is not only now sufficiently guarded and secured, but like to be transmitted down safe to our latest Posterity, by the Protestant Succession, established in the King's illustrious Family. The Patriots of King Charles's Reign desired to see these Things that we see, and could not see them. When this is the Case, What can be more evident, than that the Interest of our KING and our COUNTRY is one, and inseparably the same? All the Motives that can be used to engage us to support Him, and his Government, plead not so much for him, as for ourselves. The Interest of our KING is now only another Name for our own. In his Honour and Happiness consisteth the Good and Welfare of his People.*



No Man, therefore, who means honestly, or is not grossly deluded, can now put a *Court* and a *Country* Interest in *Opposition* to each other. A good Subject, one who truly loves his *Country*, and desires its Happiness, will be so much a *Courtier*, as to do what in him lies to support the Honour and Dignity of the *Crown*, in a just and legal Exercise of its *Powers* and *Prerogatives*; and at the same Time such an inflexible Friend to his *Country*, as steadily to pursue its true Interest, and promote the *Trade*, *Wealth*, and general *Prosperity* of the *People*.

And thus every honest Man will, and must, be a PATRIOT; not in a *factious* and *narrow* Sense; not in a *clamorous* and *noisy Way*; opposing all the Measures of a Court, right or wrong; not in *Caball* and *dark Intrigue*, to alter or *disturb* a well-settled Government; not in a *sower* and *perverse* Behaviour, because repulsed or disappointed; *opposing merely to be taken off*, and not liking a Court, because a Court does not like him; much less by making it his Business to pry into and enquire out, all the Overights of an Administration, (when no Government is so perfect, or ever was so perfect, in which there have not been some Overights, and Miscarriages) and when no considerable Faults in the Administration of publick Affairs can be found, then, without Scruple, *making them*; setting himself to forge and frame any *Lies that may do Hurt*, concerning the *Counsels*, the *Actions*, or the *Persons* of his Governours, in order to possess Mens Minds with unreasonable *Fears* and *Jealousies*; thereby to render the *Persons* of his Governours odious, and contemptible, and their Government weak and precarious, if not entirely  
to

to *destroy* it, (not such a *modern Patriot* as this.) But every honest Man will be a *PATRIOT*, in the true Sense of that *glorious Word*; *vigilant* for the *Publick Safety*; *solicitous* for the *Publick Good*; chearfully preferring *that*, in any Competition, to his own private Interest; dutiful and respectful to his *Prince*, without Daub or Flattery; zealous for the establish'd Laws and Constitution, and an affectionate Lover of the Peoples *Liberty*, both *Civil* and *Religious*, as standing in its proper Medium, in its true Point of Light, between *Slavery* and *Licentiousness*. I pray God increase the Number of *such Patriots*, and frustrate the Hopes and Attempts of *pretended* ones!

O *Englishmen*, will you never see whither you are driving! I hope you will be preserv'd whether you will or no; *but who hath bewitched you*, to be so fond of your own Ruin? How can you be so grossly deluded, as not to prefer good Government, Peace, and settled Happiness, before the Miseries that generally attend popular Confusions and Disorders.

Consider, and shew yourselves Men; and let my Counsel be acceptable to you. Be not hastily led away with the Fears and Suspicions sown among you, by crafty and designing Men; but examine Things calmly and considerately. Ask the bitterest Adversaries of the Government, to point out to you one single Law invaded, or any one Man in the Nation, that has suffer'd Violence in his Life, Liberty, or Estate. If you are the *real* Friends of the present Government, but yet have been so far *misled* as to give Encouragement to the malignant Calumnies, groundless Suggestions, and bitter Invectives of its Enemies, before you proceed farther, consider



der well *WHOSE* Work you have been doing; and whether the Confusions, into which such *In-cendiaries*, are labouring to cast us, if they succeed, can end in any thing but the utter Ruin of all that is dear and valuable to us. Instead of groundless and uneasy Complaints of Things, which in this imperfect State cannot be altogether avoided, under the wisest and best Governments, consider the many blessed Advantages you enjoy above all the People on the Earth. How open and free are our Laws? How legal and just the Execution of them? How mild and equitable has been the Administration? And then besides, how temperate is our Climate, how fruitful our Seasons, and in what *Abundance* does the Earth bring forth her Increase, not only for the Support of ourselves, but for the Supply of other Nations, to our own great Advantage. Neither Famine, nor Scarcity, Plague, or Pestilence, those heavy Judgments of the Almighty, have befallen us, though heretofore this Nation has been frequently visited with them. Be duly thankful then for your Peace, Plenty, and Security; for the undisturb'd Possession of your Civil Rights; and the free Exercise of your holy Religion; *Fear God, and Honour the King*; and *meddle not*, have nothing to do with those restless Spirits, *that are given to Change*. This, and this only, can make you, and your dear COUNTRY Happy.

F I N I S.



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